Volume LXXI CHICAGO, MAY 15, 1913 Number 11

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

CHILDREN'S CHILDREN

The Demon Deities of Air and Flood
Still crumble cities and o'ersurge men's fields;
Ambitious War still drenches lands with blood,
And Avarice its weedy harvest yields.
Man's conquest, Nature! of thy forces vast
Is but begun—thy power still checks his pride;
But wait; his skill thy crudeness shall recast,
And calm thy winds, thy river-courses guide!
His rein already is upon thy neck;
On thine too, Carnage!—slink into thy cage!
And be thou just, O Greed, ere might shall check;
Man knows thee mortal as he comes of age!
Ye weep, earth's creatures, in the present hour;
Sing too! in forecast of your children's dower.

JAMES HARCOURT WEST

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ORDERS PROMPTLY ATTENDED TO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, MAY 15, 1913. NUMBER 11.

PEACE ON EARTH, GOOD WILL TOWARDS MEN

There was a man who saw God face to face.
His countenance and vestments evermore
Glowed with a light that never shone before,
Saving from him who saw God face to face.
And men, anear him for a little space,
Were sorely vexed at the unwonted light.
Those whom the light did blind rose angrily;
They bore his body to a mountain height
And nailed it to a tree; then went their way;
And he resisted not nor said them nay,
Because that he had seen God face to face.

There was a Man who saw Life face to face,
And ever as he walked from day to day,
The deathless mystery of being lay
Plain as the path he trod in loneliness;
And each deep-hid inscription could he trace;
How men have fought and loved and fought again;
How in lone darkness souls cried out for pain;
How each green foot of sod from sea to sea
Was red with blood of men slain wantonly;
How tears of pity warm as summer rain
Again and ever washed the stains away,
Leaving to Love, at last, the victory.
Above the strife and hate and fever pain,
The squalid talk and walk of sordid men,
He saw the vision changeless as the stars
That shone through temple gates or prison bars,
Or to the body nailed upon the tree,
Through each mean action of the life that is,
The marvel of the Life that yet shall be.

—David Starr Jordan.

Now is the time to keep cool. Let no Japanese scare stampede Congress into more foolish investments. The Navy League agitators will doubtless try to create a panic. Already the papers are blaming the administration for the so-called "shameful unpreparedness for war." Why should we be scared? Now is the time to "Remember the Maine!" That cry, in 1898, precipitated a war which put an end to negotiations that, according to the testimony of Ambassador Woodford, who was then at the Court of Spain, would have settled in twenty-four hours more our differences. "Remember the Maine," and keep cool. "Remember the Maine," and believe in the sanity of Japan, and the safety of the United States if we are willing to play the game of life fair. It may be said of governments, as of individuals, "righteousness is a protection and a strong shield."

The papers have been full of the case of Ollie Taylor, the ten-year-old boy of Atlanta, Georgia, who "was imprisoned until he was twenty-one years of age for the theft of a bottle of soda"—so runs the newspaper item. On the first appearance of this item we wrote our friend, Rabbi David Marx of Atlanta, asking for particulars. He turned our letter over to the proper official, who wrote, in explanation, that this boy was given an indeterminate sentence, as most youthful delinquents are. We asked for a further statement, suitable for publication, that we might give it to UNITY. A mistake in the address carried the article to Texas, which accounts for the belated appearance of the statement from the pen of the Judge of the Children's Court in Atlanta (see page 165). We print it, believing it to be of permanent interest, and also as a matter of justice. So much unfriendly comment has appeared that it is but fair that the other side should be heard.

A "hurry up call" has come to this desk from an active worker for good roads, begging for the influence of all good people, particularly voters, in behalf of the "Tice Good Roads Bill" now up before the Legislature at Springfield. This correspondent says:

> Politicians will kill or emasculate, unless superhuman efforts are made by "God's people" and good citizens generally. Bring all the pressure to bear on the senators and representatives of your district to do their utmost for favorable action on the same.

Perhaps a weekly paper is too slow and a religious paper is too much suspected to count much with the politicians, but the publication entitled "To Farmers and Men of Business," published in the interest of good roads, ought to be widely circulated among farmers. Send to Mr. A. G. Phelps Dodge,—who, by the way, is the son of the late William E. Dodge of New York City,—for a copy. Address, Elms Hotel, Fifty-third Street and Cornell Avenue, Chicago. If legislators are beyond reach, perhaps the "Path-masters" are not so inaccessible. Now is the time when the road tax is to be worked out. Let it not be the old-time picnic occasion, but let scientific roadmaking be pushed. It is said that "Iowa within the last six years has built several thousand miles of roads, and almost revolutionized its entire road system, by use of the "King Drag." How many of our readers know what a "King Drag" is? Class in sociology please answer.

Next Sunday, May 18, will be the fourteenth anniversary of the first gathering of the Hague Conference. During these fourteen years more has been accomplished for the pacification of the world than had been accomplished by any preceding century. During these fourteen years the vision has become so clear that one wonders why the movement is not faster. But crowned heads, parliaments, congresses and presidents unnumbered have taken thought of the ghastly business. Now we suspect that there is not a political

philosopher anywhere in Europe, America or Asia, who will justify war as a legitimate means of settling disputes among men. The only open question now is how to get rid of it. There still lurks in official circles and the industries and professions dependent upon war, a certain lingering confidence that peace takes shelter behind cannon, and that in the multiplication of armament, notwithstanding the burdensome cost, lies the road which leads to the pacification of the world. This presents a new issue; the real battle ground of the peace movement is where the question of battleships, cannon and bayonets is involved. Haply this solution, at least in the United States, is near at hand. The present Congress has refused to continue the "two battleships a year" program. We have a President and a Secretary of State who are willing to take the initiative and to force the new functions of diplomacy. We have a public spirit and a culture that springs from the public school and the university which makes war distasteful to our young men. The Navy Department is at its wits end trying to man the existing ships with a minimum quota; and the enlisted men once in the army find camp life intolerable, so that the desertions assume alarming proportions. We wish our Navy League would frankly reveal the desperation of the Naval Academy at Annapolis and the Military Academy at West Point, in trying to keep up the attendance to a semblance of prosperity. Will they tell the truth about the desertions? Most of the friends of the army have already confessed the tasteless, if not the desperate, condition of army life. This is their argument for restoring to the soldier that which is being so rapidly abated among civilians. While whole counties and states are going "dry," among citizens in private life there is a constant clamor for the restoration of the canteen, that the soldier may have the consolation of the beer mug. The eighteenth day of May may become one of the "holy" days in the calendar of civilization. Let it be celebrated with due pomp and enthusiasm.

THE THERMAL SPRING.

To waters bubbling from the cold, moist earth,
Whence comes the heat? A fairy legend tells
That Cupid once, in time of pleasure's dearth,
Dipped in his darts, repeating magic spells.

"Boil with a fervent heat and still retain
Fond reminders of my quiver," thus he said,
Delighted with the hissing sound; nor wane
The magic virtues as the years have sped!

The change that sets its seal on everything
That gems the earth or stars the sky above,
Nor chills the waters of the thermal spring;
Immersed therein, his heart is touched with love!

Shelbyville, Ind. ALONZO L. RICE.

Alfred Noyes—An Appreciation

Perhaps the readers of UNITY would be interested in some impressions of Alfred Noyes, the English poet now a guest among us. It was my joy to meet him, hear him read some of his poems, and, better still, to have a heart-to-heart talk with him about the things of litreature and life both here and in England. Such privileges are too rare and precious not to pass along, and therefore I share this one with my friends.

Of course I have known something of Mr. Noyes and his work before his coming—his life of William Morris in the English Men of Letters series, his stories in *Blackwoods,* telling tales of the Mermaid Tavern where Ben Johnson, Shakespeare, Nash, Kit Marlowe and the rest were wont to foregather, and hold high feast of wit and wisdom. These tales, by the way, are instinct with the very spirit of the days of Elizabeth—its lyric passion, its adventure, its wit, its color. Also, I had read some of his poems, particularly the one on "Peace," the deep-seeing lines on "The Origin of Life," and the haunting beauty of "The Flowers of Old Japan." Now that I have met the poet himself, all his work will have an added charm to me, and I shall not soon forget our talk of the saints and heretics of English letters.

That Alfred Noyes is a poet of authentic genius, endowed with divine fire, there is no manner of doubt. Indeed, if the singing quality is the first quality of poetry, as it seems to me it must be, he is, now that Swinburne is gone, the first of our poets. He is a noble singer, his heart a fountain of music, his mind as full of color as a day in June, and, what is also essential, he is an exquisite master of the forms of art. If at times his rhythm and color run riot, it is but the abounding joy and prodigal exuberance of youth—the same was true of Tennyson in his April years. Underneath the tropical glory of his fancy, however, there is a thinker finely poised, a critic of rare acumen, a character nobly formed, and a simple, forthright manliness as wholesome and lovable as it is unaffected and real.

This it was that impressed me more than all else in Alfred Noyes—the fine sanity of the man, the sweetness of his personality, and, with these, his unwavering loyalty to the highest ideals of literature and life. If one were out hunting poets he would never aim at Noyes—which means that he has none of the freakishness supposed to accompany the poetic gift, no queer eccentricities of mind or manner. Like Browning, he is a big, hearty, happy, wholesome man, alive from tip to tip, aglow with joy, yet touched and subdued, always, by the awe and wonder of the world. Small wonder that the poets of New York are said to have sought the barber and the boot-black when Noyes came to town.

He talked of many things as the time sped by. "No one can say the final word," he said in speaking of Thomas Hardy, whom he knows and admires, but whose somber outlook he does not share. He told me, what I did not know before, that it was a disappointment in not being able to devote his life to poetry that had much to do with deepening the sensitive pensiveness of Hardy into pessimism. In reply to a query about Meredith, he said:

"My mind is not made up about Meredith. In one of his letters he wrote this sentence: "The good ship immortality, methinks, has had her day." Carlyle would not have said that. When a man says that, if he thinks of what it means, he ought to shed tears of blood. To sentence a whole race to death with one word—'methings'—is not cleverness; it is blasphemy!"

So it is, though it may have been only the shadow of a dark mood, discoloring the moment. Naturally such a man has little patience with literary clowns like Bernard Shaw and Chesterton—one smitten with the curse of cleverness and the other forever popping paradoxes. Men of that ilk, while their antics may be amusing, do not appeal to a man who reveres the sanctities of life and art, and who holds some things too holy for use as *bon mots* in literature vaudeville. And as the dear old country preacher remarked about the Apostle Paul, "I fully agree with him."

It is good news to know that Kipling has now settled down to work and gives promise of doing his greatest work in days to come. Of American poets Mr. Noyes holds Emerson to be the greatest—a sure and true verdict, though few, perhaps, will agree with it. He is sure that the Whitman lines, "When Lilacs Last in the Dooryard Bloom'd," are among the noblest ever written in any land. Lanier, he said, is not well known in England. He thinks Vaughn Moody our most significant singer in recent years, and time will surely approve his insight; there was a Poet! He was eager to know what place Tennyson holds on this side of the waters, and his face shone when I told him, as I truly could, that with us Tennyson is among the saints. "In our country," he remarked regretfully, "we love a man for one generation, and hate him for four."

Our guest feels that England is entering upon a new and strange era, and he is not without fear for many of the finer aspects of its life and tradition. In no wise an obstructionist, he discerns tendencies which fill him with regret, if not with dismay. "When the new social order comes along," he said, "no one can tell what may happen." What gives him most alarm is the apparent lack of vivid and glowing religious faith—and when that fails anything may come to pass. With this goes a tendency to jest at everything in the heavens above and the earth beneath, and a disposition to deal with forbidden things in art—and especially on the stage. Even so powerful an artist as Masefield shows signs of yielding to this latter tendency, to the deep regret of Noyes, who esteems him highly. Of this there is not the faintest trace in Noyes himself, but a fine scorn of it.

God be thanked for a real poet once more—a singer who sees this world not as a dim, shadow-haunted vale of tears, but as a valley of delight shimmering in the Light that never was on land or sea, all dewy to the dawn, with a lark song over it. May the vision grow and abide, for we need more than almost anything else a master of melodies who has health in his body, hope in his heart, and a high eternal dream.

The Frederick A. Stokes Company, New York, will issue a one volume edition of the poems and tales of Mr. Noyes, including all he has written so far, in the near future. By all means sell your bed and buy that book and you will win in the bargain.

JOSEPH FORT NEWTON.

An Injustice to the State of Georgia

(See Editorial Note on page 163)

"Ollie Taylor, a ten-year-old boy, must serve in prison eleven years for the theft of a five-cent bottle of soda water."

Such was the misrepresentation, published by Atlanta papers, making it appear to the careless newspaper reading public that the state of Georgia is operating under "blundering and inefficient" penal statutes in its dealing with juvenile derelicts.

Throughout Georgia, the misinformed have been set right; and the above misrepresentation of the state's methods in dealing with her young has but caused a burst of illuminating truth to show the people of Georgia what they might never have fully realized had it not been for the said startling newspaper sensation, namely, that Georgia has a system of juvenile laws and remedies that are abreast with the most intelligent and up-to-date methods employed anywhere in the world.

For the information of those states, therefore, which have been misinformed and which have not yet taken the trouble to learn the truth through competent authority, this recital of the facts is written; and it is our hope that every paper that unwittingly bore the lie to its readers will now do Georgia the justice of telling the truth.

One particularly incompetent critic is a Mr. Willis H. Hutson, lawyer, 901-904 Otis building, Chicago, who claims that he has made a "fair" and "dispassionate" investigation of the Ollie Taylor case (with, as he say, "a desire to be entirely fair, even though my sympathies have been drawn upon and my wrath excited"). Now in his "excited wrath" this Mr. Willis Hutson wrote to Mr. William Randolph Hearst, asking that his loose, haphazard brief be published; but Mr. Hearst's paper here in Atlanta already knew the truth and answered by publishing the other side of the question in the *Atlanta American* of April 13 (which is now out of print—supply exhausted). Then Mr. Hutson prevailed on the Chicago *Tribune* to publish his strictures, which are based altogether on laws

not at all applying to the case of Ollie Taylor, there being since 1908 a system of Children's Court Laws in Georgia that Mr. Hutson seems not to have found, in the preparation of his brief; and Ollie Taylor being, not at the Georgia State Reformatory, as Mr. Hutson seems to think, but at the Fulton County Industrial Farm. (Mr. Hutson quoted from the Code of Georgia, 1910, sections 1260, 1263, 1264, 1270, 1271, 1273, 1275, not one of which controls the Fulton County Industrial Farm, where Ollie Taylor is being trained.)

The Fulton County Industrial Farm, the present home of Ollie Taylor, ranks with the best schools for incorrigibles anywhere to be found. It is not a prison, nor even a part of the penal system of Georgia. It is not a place of punishment, but rather a place where boys are not only taught their books, the lessons of industry, obedience, regularity and simplicity, but also are trained to do some particular thing, qualifying them to rise above the old conditions of life, out of which they were taken to be sent to the Industrial School.

The following is the 1912 report of General Clifford L. Anderson, chairman of the Board of County Commissioners, as affecting the Industrial Farm:

INDUSTRIAL FARM.

During the year 1912 there have been admitted to the Industrial Farm 64 boys; there have been paroled 54 boys; there have been discharged 6 boys; *there have been pardoned no boys;* and there have escaped 8 boys. The total number of inmates of this institution at this time is 92 boys. The Industrial Farm has been one of the most successful institutions which the county has ever organized, and of the large number of boys who have been paroled since the institution was opened, fully 95 per cent are doing well and have justified the expenditures for the maintenance of this institution.

The buildings upon the Industrial Farm are well constructed and well adapted for the purposes for which they were built, and the farm consists of 128 acres, and under the able management of the superintendent, who has been in charge since its inception, this farm has been developed into a highly productive farm, which contributes very substantially to the cost of maintaining the institution.

Recently the county has purchased 438 acres on the western border of the county, upon which it is proposed to locate a counterpart of the Industrial Farm referred to above (which has heretofore been entirely for white boys), for negro juveniles.

Was Ollie Taylor guilty merely of stealing "one bottle of soda water?" Hardly. On March 1, 1909, he was tried on a list of charges of jumping moving trains, cursing, stealing apples, peanuts and other small things from stores. He was at that time put on probation. But at a later day (April, 1910) Ollie was again brought in, under new charges of running the streets and purloining various articles indiscriminately, among which was a bottle of coca-cola. At this time the boy's father, O. F. Taylor, appeared personally in court and stated to Judge S. E. Calhoun that the boy was wild and utterly uncontrollable, and that if allowed to roam the streets he would certainly become an out-and-out criminal. The father, therefore, signed in his own handwriting the plea of guilty, and requested that the boy be sent to the Industrial School. Surely the father has not a right at will to disturb the discipline of the Industrial School by demanding the release of the boy, considering that the said institution is operated for the benefit of the boy and not the father.

Nor was Ollie Taylor's sentence for eleven years. The indeterminate sentence operates in such a way that a boy is released on parole as soon as he shows sufficient education, training and strength of character to be trusted alone, or as soon as his home conditions have in the opinion of the parole board become such that his parents are able to control him, without the aid of the state or county government.

Since first committed, Ollie has once been trusted on parole, and his old environs soon caused him to violate his parole and his trust, necessitating the cancellation of his parole. It was this official act of Prof. S. A. E. Means that angered the father of Ollie Taylor, and it was the legality of this official act that the Supreme Court of Georgia passed upon in sustaining Judge John T. Pendleton's denial of O. F. Taylor's habeas corpus writ to recover the person and "services" of his son Ollie.

We add here that when home conditions become right, and when Ollie learns his lesson of industry, regularity, obedience and dependability, he will again be paroled; and the superintendent says that while at the school under discipline Ollie is a fine type of happy average boy.

The writer of this article, in charge of the Fulton County Children's Court, has numerous requests weekly from parents, particularly widowed mothers, begging that he assist them in placing their disobedient sons and daughters in the reformatory, chiefly on the complaint that "my son (or daughter) makes three dollars a week, but won't bring me his (or her) money." Of course the Children's Court does not allow itself thus to be used as a collecting agency merely to force a child to bring in the weekly wages. But behind this child labor necessity, which deprives budding boys and girls of a normal, healthy growth mentally and morally, and of the proper training as to the real meaning of life, the Children's Court does find human selfishness to be the chief and underlying cause of the waywardness and the delinquency of little children. Hence, this court regards it as a boon to Ollie Taylor that the father who failed to train him in his earlier years, cannot now, by reason of his desire for his child's services, wrest from the state of Georgia the right to force a training upon the poor little fellow. The law that a father is entitled to the services of his son exists the world over, and should not be changed, for a wise father can best direct his child's little money affairs; but it is nevertheless a law which, in these days of child labor and no compulsory education, gives a selfish father power to spend even the very life blood of his child. Hence, we contend that this demanding the person of one's child in order to enjoy the fruits of his services takes thought rather of one's gain than of the child's welfare and training, and creates a tyranny which the child is certain to revolt from before he should think about breaking away from the influence of a parent.

No, Mr. Hutson! No, you kind-hearted people who have been misinformed, and were too zealous to study your plan of campaign before you carried your war into foreign fields! The state of Georgia is enjoying the same degree of enlightenment as to penal laws and child welfare laws as you yourselves are enjoying or ought to be enjoying (though neither your state nor our state is yet perfect, we regret to say).

From the quotations in the paragraphs immediately following this one you will learn (for the first time

so far as Mr. Willis Hutson is concerned) that Georgia's system of Children's Court laws tries first to shape a child's character without the aid of courts, then to apply the remedies of probation and various kindred gentle means, and as a final recourse to resort to the reformatory. We would therefore disabuse your mind of the idea that all children who commit petty misdemeanors or little acts of deviltry are of necessity sent to the Fulton County Industrial School (though more should be sent), but it is only those who have passed beyond parental control, because of the innate viciousness of their characters, or those over whom parents do not seek to exercise a proper parental control because of the inherent viciousness of the parent. In other words, the reformatory institution receives the incorrigible, corrals the gutter snipe and sweeps up the riff-raff, and endeavors for them all, before it is too late, to introduce them to a manner of living to which otherwise they would be entire strangers. That this is true, you can see from the Children's Court laws in the Code of Georgia, 1910, beginning with section 885, only certain sections of which we quote:

Sec. 885. How this Article shall be Construed. This article shall be liberally construed, to the end that the care, custody and discipline of the children brought before the court shall approximate as nearly as possible that which they should receive from their parents, and that as far as practicable they shall be treated, not as criminals, but as children in need of aid, encouragement and guidance. Proceedings against children under this article shall not be deemed to be criminal proceedings, except where the child is committed to trial according to law.

Sec. 891. Definition "Delinquent Child" and "Wayward Child.". The term "delinquent child" shall be construed to mean any boy or girl under sixteen years of age who violates any city ordinance, or commits any offense against any public law of this state, not punishable by death or imprisonment for life. The words "wayward child" shall be construed to mean any boy or girl under sixteen years of age who habitually associates with vicious or immoral persons, or who is an inmate of, or frequents a brothel or bawdy house, or *who is growing up in circumstances exposing him or her to lead an immoral, vicious or criminal life.*

Sec. 893 shows the establishment of homes of detention, to be used instead of jails, which homes have matrons, etc.

Sec. 895. Sentence. This section shows the various humane and remedial treatments accorded to offenders, regarding them not as criminals but as diseased children, who need help, such as probation, by commitment to a person other than the parent, or to an institution not a reformatory, such as the Fulton County Industrial Farm. (In which Ollie Taylor is being trained.)

Now, in the light of these facts, will not the great paper that receives this appeal help Georgia justify herself and purge her fair name of the blemish unjustly cast upon it?

In regard to the Ollie Taylor case, the Atlanta papers have changed their stand on learning the facts. For example, the Atlanta *Constitution* of March 5, 1913, published the first following editorial which they apologized for in the second following editorial of March 12, 1913.

You will also see that Exhibit "A" presents Heart's answer to Willis Hutson, and as the papers abroad have so freely scattered the unjust criticism on the laws and courts of the state of Georgia, please save this state time and worry of writing to individuals by helping us to scatter the truth. By so doing you may also save "your missionaries" from further trying to "make Georgia ashamed of herself."

W. W. Tindall,
Judge of the Fulton County Children's Court.

The St. Louis Peace Congress

The biennial gathering of the pacifist clans in the Fourth American Peace Congress at St. Louis, May 1-3, enabled those who attended the previous congresses (at New York in 1907, at Chicago in 1909, at Baltimore in 1911) to effect orientation by a determination of direction and distance traveled.

Like its predecessors, the St. Louis congress was initiated by the American Peace Society, which has been the national peace organization in the United States since 1828. Unlike any of its predecessors, the Fourth American Peace Congress was financed entirely by the local commercial association. The New York Congress had Mr. Carnegie for its "fairy." The Chicago congress received material assistance from the Chicago Association of Commerce. But the St. Louis congress was the first one in history the expenses of which were entirely underwritten by business men through a business men's organization. This precedent, thus generously established by the Business Men's League of St. Louis, will render easier the organization of future congresses.

Fate seemed to work against the St. Louis organizers in their effort to secure the presence of the President and Secretary of State of the United States. Secretary Bryan was expected to speak at the closing session, but the California legislative situation prevented this. At New York, in 1907, Hon. Elihu Root, then Secretary of State, delivered a memorable address (as John Hay had done at the Thirteenth Universal Peace Congress, held in Boston in 1904). In the Chicago congress a cabinet member was the official spokesman for the administration. The initial session of the Baltimore congress, two years ago, was honored with the presence of the President of the United States and the Secretary of War. It was not the fault of the St. Louis workers that no official representative of the national government was present. Every possible preparation had been made, and the presence of the Secretary of State seemed assured. No one was more disappointed than the St. Louis program builders. The blame rests not upon them but upon California.

In one respect the St. Louis congress was unique, namely, in the official participation by the Latin American governments. This is not saying that this was the first congress in which ambassadors have taken part. Earl Grey, then Governor General of Canada, Ambassador Bryce and the Mexican ambassador were notable figures at New York. Count von Bernstorff, the German ambassador, and diplomatic representatives of other nations were present at the Chicago congress, and Minister Wu Ting-Fang was the most picturesque and popular visitor at the latter congress. Indeed the international session of the Chicago congress may perhaps be reckoned as the most spectacularly international session of the four congresses. At Baltimore a French Senator and a Belgian Senator took prominent part. But the St. Louis congress was the first in which the ambassadors and ministers of the Latin-American nations sat as official delegates representing their respective governments. And the frank, honest, kindly message delivered by the Peruvian Minister was welcomed by all lovers of truth and international justice. Indeed the congress insisted he should repeat his address at another session.

The two addresses which received heartiest applause were those of Dr. Thomas E. Green and Dr. Jenkin Lloyd Jones, both of Chicago. Dr. Green, a wide traveler and popular Chautauqua lecturer, spoke in place of Hon. William J. Bryan and was extended a special vote of thanks. His address was not only a masterly marshalling of data, but it was delivered as only an orator could deliver it. In this scientific age, one seldom hears real eloquence, and Dr. Green's popularity on the lecture platform is easily understood after listeing to his St. Louis oration.

Dr. Jenkin Lloyd Jones' address was a discussion of the psychology of heroism. The writer recalls riding with Dr. Jones in Washington in 1909, when we were corralling speakers for the Chicago congress. Dr. Jones burst out: "I want some one to discuss the psychology of war. There will be plenty of discussion of international law and of the economic, moral and educational aspects of the peace problem." Then and there the subject of "Armament as Irritants" was assigned to the veteran social worker and militant pulpiteer. And his presentation of this subject before the Chicago congress was one of the most delightful and valuable contributions to that congress. At St. Louis he followed up this psychological investigation with his survey of heroism. * * * There was not lacking men who "spoke by the book," men who had participated in the Hague Conference, Senators and Representatives, authors of books on international problems—men like former Vice-President Fairbanks, Dr. James Brown Scott, Senator Burton (President of the American Peace Society), Congressman Bartholdt (President of the Congress), Congressman Ainey, Dr. Benjamin F. Trueblood (for over a score of years Secretary of the American Peace Society), Prof. Paul S. Reinsch, Prof. W. I. Hull, Dean W. P. Rogers, the U. S. Commissioner of Education, Dr. Claxton; college presidents like David Starr Jordan C. F. Thwing, S. C. Mitchell, A. Ross Hill, Laura Drake Gill, Frank L. McVey, Booker T. Washington, and others; business men like Andrew Carnegie, Leroy A. Goddard, J. G. Schnidlapp, Eugene Levering and others; the secretaries and directors of various peace offices from Bunker Hill to the Golden Gate; the official head of the General Federation of Women's Clubs, Mrs. Pennypacker, and her predecessor, Mrs. Philip N. Moore, under whose administration was created the peace department of the women's clubs. British America was represented by such distinguished men as Hon. Benjamin Russell, Justice of the Supreme Court of Nova Scotia, Mr. John Lewis, editor of the Toronto *Star*, and others.

In connection with the congress inter-collegiate oratorical contests were conducted, the coming Hundred Years of Peace Celebration described, special church services held, and social courtesies bestowed through receptions and dinners.

In the platform adopted by the congress one finds the up-to-the-hour issues specified. Should one ask what is the most characteristic feature of the peace movement in 1913, perhaps it might be truly said that pacifism more and more is being formulated into a science. The organized peace movement began ninety-eight years ago purely as a moral reform. It is no less a moral reform today. But it has accumulated a vast amount of historic, economic, juridicial, biological and general sociological data. When one considers the direction in which the human animal has moved from the day of the man whose bones recently were dug up from the Sussex gravels, when one measures the distance traveled by human beings from cave dwelling up to the Universal Postal Unions and Hague Conferences and Courts; when one notes the marked decrease in the number of wars, the total abolition of private war, the almost revolutionary mitigation of war practices (so that today one finds it comparatively comfortable to "get his living by being killed"); when one remembers that the world is beginning to think in economic terms; when one examines the beginning already made towards the substitution of judicial procedure for fist law; when one counts up the half hundred things actually being done officially by governments acting internationally; when one perceives that the man animal is specializing in two things, namely, rational thinking and morality; one easily can believe that, having traveled all this distance away from jungleism towards internationalism, the race probably will not stop now and here. Direction and distance are prophetic. Only by some unforeseen and catastrophic and utter extinction of the human species can man escape his blessed and inevitable and rapidly approaching terrestrial destiny of organized pacifism and world-wide scientific and industrial co-operation. The tiny mountain rill of pacifism has become an ocean-seeking river, on whose mighty current the war-afflicted human race is being borne on towards the ocean of a real civilization. And each succeeding peace congress reveals the swelling power of the on-sweeping torrent.

From the Survey. *Chas. E. Beals.*

Industrial Centers

Human existence depends upon some kind of community life. Now the tendency is to make of religious and educational centers, social centers. These three phases of life are becoming more and more fused, but only the first steps have been taken to link industry with any one of them. May not the next step in social progress be the "industrial center" which shall embody the ideals now being developed in the "social center"? Indeed, is it possible to effect a really permanent center of associated effort without regard for the industrial interests?

"Social workers" recognize that present industrial methods are not in accord with the ideals which they would inculcate in society. They try to secure greater accord through legislation. They organize, they appeal, they lobby, they exhort ,and then finally legislation is obtained. They must organize again to secure enforcement. They have used much money, time and organizing ability, they have been magnanimous in spirit, yet all their effort has been outside of industry itself,—hence ultimate failure.

If the present enthusiasm for "social centers" could be directed into developing "industrial centers" with justice and economy as the watchwords, would it not be easier to secure legislation and enforcement without coercion? Were it possible to combine business and philanthropy, education and industry, religion and justice, might we not have a center of human effort where the "fulfilment of the law" would be natural,—where human waste, human sorrow and human intolerance would be unknown,—where faith, hope and love would dominate? GRACE PUTNAM POLLARD.

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XI.

HABAKKUK.

TEXT: *Jehovah is in his holy temple: let all the earth keep silence before him. Hab.* ii:20.

To come from Jeremiah to Habakkuk is like coming from the study of Abraham Lincoln to the study of the sweet, strong poet E. R. Sill, with his clear eye towards nature and towards God. Habakkuk comes in around 600 B. C., during the reign of Jehoikim and Jehoichin. It is clear that he was a contemporary of Jeremiah, a younger poet, perhaps sitting at the feet of the greater master. Jeremiah fixed his attention on wickedness at home; Habakkuk was perplexed over the theory of a good God permitting the Babylonians and Chaldeans to practice such high-handed cruelties upon his people.

The little book falls into two parts. In the first part the poet dramatically discusses the situation with Jehovah. Why does he permit this wicked invasion? Jehovah answers: "You do not understand, my purposes are large. Just now I am using the Chaldeans. But in the long run you will see that your faith in me and in the triumph of right will be vindicated." The argument is strongly put, in high poetry.

The third chapter, part II, is a composition of quite distinct literary form, related to the first two chapters about as Lamentations is related to the book of Jeremiah. It is a hymn or ode, or perhaps an oration written for a musical setting. It contains the word "Selah," so often used in the Psalms, which may mean a silence, a rest, or an instrument that breaks in. This ode was written for the Shigionoth and we do not know what that was. However, it is a great liturgical ode, technically called a "theophany," a vision of the Almighty. You find another such passage where Moses asked that he might see Jehovah and was warned that he would not be able to bear it, so was protected in the cleft of a rock from whence he might obtain a glimpse of the passing Divinity.

"I heard thy message and I was affrighted.
Thy work revive yet again, O Jehovah;
Ere long reveal thyself strong to deliver;
Mercy forget not when judgment thou sendest.

Calmly and peaceful I wait, while destroyers
Ruthlessly ravage the lands of my nation.
Yea, though the fig-tree put forth no new blossom,
Though on the vines no fresh fruitage is springing,
Though the green olive rewards not the labor,
Though the tilled fields do not yield a fair increase,

Yet, as for me, glory I in Jehovah.
I will rejoice in Jehovah, my Saviour.
God is my strength, my delight, my defender;
He will uphold, will protect, will exalt me,
Filling my soul with a joy never-dying."

This kind of composition reached its height with the Hebrew prophets because they had a consciousness of Jehovah, that became to their imagination visible and audible. The same kind of composition is in Psalms 114 and 29. The Hebrew interpretation of nature makes it the visible, audible representation of Jehovah. It is found also among the modern poets, in the *"Break, break, break"* of Tennyson, the *"Dover Beach"* of Matthew Arnold, and in *"The World Is Too Much With Us"* of William Wordsworth, for instance. Gabriel Romanovitch Derzhavin's poem beginning *"O Thou Eternal One,"* nobly translated by Sir John Bowring, may stand half way between Habakkuk and Matthew Arnold. All these men have tried to interpret nature in terms of religion; to find therein a basis of faith, a sight of God, an audible message. It is the same thing with Emerson in his Song of Nature. There is in all these a growth.

Habakkuk was sublime but untutored of science and in the toils of race limitations. It was his Jehovah who was forgetting him and favoring the Chaldeans, but still he speaks in faith that Jehovah will remember him. Tennyson and Matthew Arnold were caught in the waves of modern thought. Matthew Arnold seldom escaped from them, Tennyson occasionally did. They represent the reaction from the non-scientific faith that rests on book and text. Wordsworth ran away from folks and found God in the woods. Emerson went a step farther. He found a new basis of faith and a sincerity that was equal to the necessities of modern life. Derzhavin rose to the theistic conception of God, the Infinite, the indescribable, the incomprehensible. In all of these we see the struggle of the individual soul to translate God in terms of faith, and to base life not on petty hopes, but on the larger conception of universal life.

QUESTIONS ON HABAKKUK.

1. Under what kings and about what time did Habakkuk write?
2. Contrast Jeremiah and Habakkuk.
3. How is the book divided?
4. What form of literary composition is found in Part II?
5. Where else in the Bible can you find like writing?
6. Name some modern poets who find God in nature?
7. How can you trace the growth in thought through these?

The Three Greatest Religious Names

In looking over the Christian world at the names of the churches, denominations and religious movements with which we are confronted, it is not difficult to see that for greatness of import three rise far above all others. These three are Catholics (not *Roman* Catholic—this introduces a local and limiting element), Universalist and Unitarian. These are the greatest and noblest because they stand for the greatest possible things of the organized or associated religious life, namely, *catholicity, universality* and *unity*. The advantage of these names is that they are wholly positive or affirmative, wholly undogmatic, wholly unsectarian, wholly spiritual, in the widest possible degree inclusive, and, no matter how much may be the progress of the future, they can never be outgrown or passed by.

Perhaps in no way is the intrinsic greatness of these names better seen than by contrasting them with others that are common around us. Strange to say, most Christian bodies have received their names not from the best and deepest that is in the faith which these bodies hold, but from some quite incidental and superficial thing; not from the essentials of their

religion, but from its accidentals. Thus we have several large denominations named from the particular form of government which they have chosen to adopt for themselves (Presbyterians, Congregationalists, Episcopalians), as if that were the most essential thing for which these great Christian bodies exist; others from a simple external rite (Baptists) as if an outward observance were to be lifted above inward life; others from some historical incident, as the Methodists from the circumstance that Wesley and his little band at Oxford introduced method into their religious work; and still others from some distinguished leader (Lutherans, Calvinists, Wesleyans), as if that a particular man taught a religious faith were more important than the faith.

As compared with all such incidental, superficial and necessarily dividing names, how inspiring it is to turn to those which have in them no suggestion of the superficial or the dividing, but which, like Unitarian, Universalist and Catholic, signify the deep, the all-embracing, the external things of the moral and spiritual universe! It is not too much to say that a religious movement possessing any one of these great names has only to be really and persistently true to it, —true to its deepest significance,—to become, sooner or later, the certain religion of the future.

Ottawa, Can. J. T. SUNDERLAND.

For the Protection of the Birds—III.

CURRENT ITEMS OF INTEREST

Prepared by HENRY OLDYS

FEATHER FLOWERS ON HATS.

An attempt is being made in Paris to bring into fashion the wearing of feather flowers on hats, but it is yet uncertain whether the fashion will prevail.

ROCCOLI IN ITALY.

Mr. Hubert D. Astley of England is authority for the statement that one roccolo alone will account for the capture and death of five or six hundred birds in one week, including goldfinches, robins, blackcaps, redstarts, thrushes, buntings, titmice, goldcrest, and many other species of migratory birds. The roccolo is described as "a watch tower, with a circular bow of trees, on high or rising ground, surrounded by fine nets, in which are hundreds of pockets into which the birds fall, attracted to the spot by many decoys of various species." There are hundreds of these roccoli in Italy.

APPROACHING EXTINCTION OF BIRDS OF PARADISE.

The long-plumaged birds of paradise peculiar to the Island of Jobi were once numerous; but in 1906, despite active search by natives, only seventy skins were shipped from the island. The red bird of paradise of the Island of Waigiou has become very rare and will probably soon be extinct. Each year every full-plumaged male of the great bird of paradise, found only in the Ayru Islands, is killed, and the species is rapidly nearing extinction. The blue bird of paradise has become so scarce that twenty hunters were able to find only three specimens in a three-weeks' search over a large part of its limited home. Some years previous to 1907 two Chinese traders in Humboldt Bay were exporting, every three months, about 12,000 bird skins, chiefly those of the lesser bird of paradise.

The Study Table

Books Received

The Japanese Nation.[1] Dr. Nitobe is no stranger to us here in America. His early book, *Bushido,* has sold in many thousands of copies and has delighted a host of readers. At home he is president of the First National College at Tokyo, a great school preparatory to the Imperial University, in which also he is a professor. In 1911 and 1912 he came to America as exchange professor from Japan to American universities. His coming was part of a varied and diversified effort to cultivate harmony between Japan and the United States. Several years ago Hamilton Holt agitated the idea of sending men from the two countries to each other for the development of helpful intercourse. The idea took shape, in one direction, under the fostering care of President Nicholas Murray Butler, in the establishment of exchange professors. The practical working out of the scheme has been assumed by the Carnegie Peace Endowment. In 1911-12, Dr. Nitobe was brought to this country; this year Hamilton Wright Mabie has been sent to Japan. Dr. Nitobe came at the invitation of a group of six universities—Columbia, Brown, Johns Hopkins, Virginia, Illinois, Minnesota. His course of eight or ten lectures was presented at each and all of these institutions. He also made single addresses at Clark University, Leland Stanford and Chicago, and presented a paper at the Buffalo meeting of the American Historical Association. Forty thousand attendants listened to these lectures and addresses with interest and pleasure. The character of the lectures is indicated by their titles—East and West, The Land, The Past in its Significance to the Present, Race and National Character, Religious Belief, Morals and Moral Ideas, Education and Educational Problems, Economic Conditions, Japan as a Colonizer, American and Japanese Intercourse Prior to the Advent of Perry, Relations between the United States and Japan, American Influence in the Far East, At Peace Over the Pacific. The book is interesting and instructive; it is well to have a Japanese interpretation of Japan. The style of the book is much that of *Bushido.* The author loves to quote a dazzling array of sources from all over the western world, ancient and modern; in this respect he is less daring than in the earlier book—much to the improvement of his style and to the ease and comfort of his reader. He still delights in selecting unusual English words, which will be unknown to most of his hearers and the spelling of which may safely be varied as fancy—such as *hylopathic, brachiocephalic, germain,* and a host of others. His poetic fancy for balancing alliterations sticks by him and soon tires. Of course every one was more or less tickled by the old "adopt, adapt, adept;" but in this new book we have such balances as "wealth and illth," "forte and fault," "editing and inditing," "not by antipathy but by sympathy; not by hostility, but by hospitality, not by enmity, but by amity, does one race come to know another." Two or three such may please; a book might even carry all those quoted; but there are *more,* and the trick wearies. In his chapter on race, Dr. Nitobe tends to rail at the confusion pervading ethnological science. Ethnologists, he says, are not in accord in locating the Japanese. To show this he de-

votes a paragraph to Kaempfer, Hyde-Clark, Macleod, Siebold, "a young man," "Whitney and Morton," and Griffis. He would do well to tell us who in this list is an ethnologist; there is *one*—and when he has named him he should *date* him, that we may know what weight to give him. However, he does finally quote one author with apparent approval: "The Japanese, as they are, according to the carefully compiled tables of Prof. Amos W. Butler, belong to what he calls the Sibiric branch of the Asiatic race and with the Koreans constitute the Japanese stock, quite apart from the Chinese, Mongolic and Tartaric. Perhaps this classification is the most concise." It is not certain that conciseness is the one desideratum of good classification, but *why* quote Prof. Butler? He is a delightful man and well informed, but he would be the last to claim any original ideas in the statement quoted, which he took almost verbatim from Keane's books and which should be attributed to Keane and no one else, whether it be good or bad, sound or unsound. But the fact is, notwithstanding his display of *names*, that Nitobe's material and methods are regularly literary and not scientific; his forte is literature, not ethnology; he knows nothing of ethnologists and ethnologic matter at first hand, but only as waifs drifting upon the waves of literary currents. When he wants the views of ethnologists he consults Griffis, Whitney, Macleod and Kaempfer, but seems never to have heard of Keane or any ethnological writer of our generation. But all these faults of pedantry and poetry, and uncritical treatment are easily forgiven; we welcome Nitobe, his lectures, his addresses, his book; we appreciate his work as writer, teacher, speaker, representative of a great race, which we admire and respect. For our own part, we believe it saner and more desirable to emphasize race differences, to insist upon the reasonableness and naturalness of differences, and to demand the respectful tolerance and appreciation of differences, than to try to show that they do not exist. For the moment, however, our attitude is far from popular; the tendency just now is to minimize differences and to emphasize community. Either point of view, consistently held, should lead to mutual respect and friendship, and that certainly is what we most desire.

Whether one agrees with Stephen Bonsal's[2] politics or views, his books are always good reading; he takes much more than a superficial view of things and his opinions always deserve consideration. By *The American Mediterranean* he means the combined Gulf of Mexico and Caribbean Sea; few people realize how truly it is a Mediterranean. In his treatment he describes an interesting and, for the most part, little known circle of lands—the Greater Antilles (Cuba, Hayti, Puerto Rico, Jamaica), the Lesser Antilles (the Leeward and Windward Islands), Venezuela, Columbia, Panama, Central America and Mexico. On the whole he gives most consideration to the less known of these lands and his presentation will surprise most readers, to whom the idea that the Lesser Antilles, for example, have a history and a present day significance, will come with a shock. While his views regarding Hayti are rather pessimistic, the chapters upon the negro republic are lively ,and that upon voodoo is particularly interesting; his presentation of conditions in Santo Domingo and of our administration there is optimistic, though he admits that we have greatly raised the cost of living in our work of paying off its debts. The chapter on Venezuela is chiefly devoted to Castro, whom he finds the embodiment of evil; Castro really has more good points than Bonsal admits, and not only his friends, but impartial critics, could tell quite a different story; he has a far wider popularity in Venezuela than among his Andean cowboys; if Bonsal had wanted to tell his story fairly, he should narrate our own undignified and petty persecution of the fallen leader; he has no great admiration for Gomez, of whom he speaks as "another scamp and former cattle-thief," but should he not have emphasized how warmly our government has sustained him? The chapter on Mexico is one of the best in the book; that Diaz ought to go, that Madero came in through a real election, that he did much that was good and, left alone, would have made a probable success—all this he clearly shows. Bonsal always writes from *our* point of view; his ideals are those that accord with *our* systems and policies; our duty is to regulate, to direct, to intervene—where we think necessary; he feels that Porto Rico, Cuba, Santo Domingo are foreshadowings of other interventions; he seems to favor our acquisition and rejuvenation of the Lesser Antilles; for him our duty is, not only to fortify the Panama Canal, but all its approaches—even the most distant. America against the world; support of the Monroe doctrine in all possible constructions,—these are his fundamental principles. He is not shriekingly spread-eagle, or foolish, in it, but he is earnest and outspoken; he knows what is involved in utterance and statement. His book is particularly valuable on account of its half hundred appendices, which contain fresh and valuable statistical information and original documents, political texts, which are not always easily found when wanted. There are two excellent maps—one of the Canal Zone, the other of the West Indies.

A new descriptive work on Mexico is Blichfeldt's *A Mexican Journey*.[3] It is one of the Chautauqua travel studies and the greater part of it originally appeared as articles in the *Chautauquan*. In the book the matter has been somewhat redressed and some additions bring us down to post-Diaz times. Mr. Blichfeldt lived three years in Mexico and has unusual sympathy with the common Mexican and exceptional confidence in his good sense. His point of view and attitude are just now particularly needed, and because of them Blichfeldt's book has greater value than either its literary form or its narrative and descriptive content would give it. Not that it lacks in literary form; on the contrary it is one of the most carefully and attractively written books on Mexico in English. It covers a wide territory. The journey is admirably planned to avoid duplication and returning on one's trail. The style is suggestive rather than exhaustively detailed; the author brings up more questions than he answers. His estimates of Juarez, Diaz and Madero are carefully weighed. Without being fanatical or hypercritical, Blichfeldt sees the weak places and puts his finger on the sore spots. He knows that exploitation has been merciless; while recognizing the original strength and significance of Porfirio Diaz, he knows that the necessity of change was urgent and that Madero led a just, popular revolt. Nor would the present momentary reaction disturb our author if he were *now* writing. The people of Mexico have once been

heard, and though their voice is just now silenced, it will be heard again. Mexico can never again be held in tame subjection by a merciless militarism. Blichfeldt's book deserves careful and thoughtful reading.

Another series of little manuals, originating in England but simultaneously appearing in this country, is George P. Putnam's Sons' *A History of Sciences.* Two numbers of the series lie before us—*Ancient Philosophy*[4] and *Modern Philosophy,*[5] both by A. W. Benn. In the first of these, the ideas of the Greek philosophers are presented. The book is a simple, clear and surprisingly interesting study of the movement of Greek thought from the earliest days down to neo-Platonism, which ended in 529 A. D., when "the Emperor Justinian put an end to all independent thought by closing the schools of Athens." The ideas of the great thinkers are given; changes in thought are traced; the schools of philosophy are characterized; the contributions of each teacher are stated and the way in which his disciples carried on and developed his doctrine; just enough of the life and doings of the men themselves is narrated to give interest. It is rare that so evenly developed and well balanced a summary of so important a subject is given in such brief compass.

After the schools of Athens were closed, a thousand years passed before the renaissance of philosophical thought. Perhaps the first great name in the new movement was that of Giordano Bruno (1548-1600). After considering his work, Mr. Benn fixes the place and contribution of Francis Bacon and Thomas Hobbes. He then sketches the development of thought from that time down to the present. Four groups of philosophers are considered in some detail—the metaphysicians (Descartes, Malebranche, Spinoza, Liebniz), the Epistomologists (Locke, Berkeley, Hume, Kant), the German Idealists (Fichte, Schelling, Hegel, Schopenhauer, Herbart), the Humanists of the nineteenth century (French Eclectics, Hamilton, August Comte, John Stuart Mill, Herbert Spencer, English Hegelians). While special stress is laid upon the great names, lesser contributors are not forgotten. The treatment is interesting and lucid. Nor does Benn consider the field of higher thought exhausted. He thinks that new and valuable ideas stir England. He merely mentions two latest twentieth century aspects—pragmatism and Bergsonian metaphysics. He considers both of these revolutionary and demanding fuller discussion than the scope of his present work permits.

FREDERICK STARR.

1. *The Japanese Nation: Its Land, Its People, and Its Life.* Inazo Nitobe. New York and London: 1912. G. P. Putnam's Sons. 16mo, pp. xiv. 334.

2. *...The American Mediterranean.* Stephen Bonsal. New York: 1912. Moffatt, Yard & Co. 8vo, pp. xiv. 488. Price, $3.00 net.

3. *A Mexican Journey.* E. H. Blichfeldt. New York: 1912. Thomas Y. Crowell Co. 16mo, pp. viii. 280. Price, $2.00 net.

4. *History of Ancient Philosophy.* A. W. Benn. New York and London: G. P. Putnam's Sons. 16mo, pp. 203. Price, 75 cents.

5. *History of Modern Philosophy.* A. W. Benn. New York and London: G. P. Putnam's Sons. 16mo, pp. v. 191. Price, 75 cents.

"I will not ask for succor, but for increased strength. My burden may be great, but I will be greater."

—*Muriel Strode.*

THE HOME

The Little House Near By

I don't know who the architect was who made the plans and I didn't see the builders using any blue prints, but they seemed to know exactly what to do and how to do it. It was to be a light housekeeping establishment, evidently, for they didn't have any cellar. They did understand the principles of construction and had been taught in a good school, for they laid their foundations firm and strong.

They were evidently not wealthy, for they had no store of material on hand, but brought it piece by piece as they were ready to fit it into place. They had a curious way of building the sidewalls: they interlaced their timbers as the Japanese builder builds his small dwelling. But when they came to the plastering they outdid the Children of Israel, who had to make bricks of sand without straw, for they plastered with straw without any sand. The floor and walls were covered with tapestry woven of horsehair and so cunningly done that it could be removed neither from walls nor floor without tearing the entire structure apart.

The owners moved right in as soon as the house was finished. Their furnishings were of the simplest, for again following the Japanese custom, they sat on the floor and needed no chairs. No pictures adorned the walls, the tapestry was sufficient. Besides, the house had no roof and they had all outdoors to look at.

After a short while there seemed to be a great flurry of preparation in the little house, interesting events seemed to be in the air, and all of a sudden one morning there was the cutest pair of twins you ever saw. They were not bottle babies, but they gave their father and mother as much trouble as if they had been. They were precocious youngsters, for they demanded meat at once, although they had no teeth with which to chew it. The mother saved them this trouble, however, for she did not content herself with putting the food into their mouths but she poked it right down their throats.

Time slipped by and the babies grew fast. They grew so fast that soon they left the little home and went out into the world to make their own name and place, as children have had a habit of doing since the world began.

I saw a gentlemen and lady the other day looking the little house over as if they intended locating there, but whether it was one of the twins with his bride or Father and Mother Robin come back again to the old home I couldn't quite make up my mind.

ESTHER L. HAMMOND.

There are so many things wrong and difficult in the world that no man can be great—he can hardly keep himself from wickedness—unless he gives up thinking much about pleasures or rewards, and gets strength to endure what is hard and painful. And remember, if you were to choose something lower, and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same, and it would be calamity falling on a base mind, which is the one form of sorrow which has no balm in it, and that may well make a man say, "It would have been better for me if I had never been born."—*George Eliot.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

DEAD CREEDS OR COMMON SENSE

In view of the question recently agitating the various Presbyteries of the Presbyterian Church, South, if not North, as to whether an amendment shall be made to the Westminster Confession of Faith, eliminating the clause which refers to "elect infants dying in infancy, etc.—plainly indicating that in the minds of the authors there were *non-elect* infants dying in infancy subject to eternal condemnation—it is pertinent to recommend for consideration the sane common sense of the following item from *The Advance*:

"'We have a minister who says that the creed of our church troubles him. I wish he would quietly slip away to his own country. He wants to change it, but I would rather change ministers than change the creed. Better he go than lead the church off into nowhere.'

"Yes, better he go than lead the church into nowhere. Yet the opinion of dead men expressed in the creed is not more sacred than the opinion of living men in pulpit and pew. There come times when church creeds ought to be changed. Whether that time has come in your church or not, I do not know. Suppose you go and see the minister and talk to him in a loving and reasonable way about it, find out what his reasons are for wanting to change the creed."

To the Editor:—

It occurs to me that some of your readers might have new or old pictures, framed or unframed, which they might donate to this institution.

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THE SUBJECT OF EUGENICS

Few questions today are engaging more earnest thought on the part of educators than that of eugenics. To define its claims and scope, and the extent to which it can be wisely introduced into the school curriculums and there and elsewhere be most effectively taught to the boys and girls, young men and young women who are to become the home makers of the near future, are considerations of the first importance. In *The Chautauquan*, quoting from the *New York Times*, we find the following extract from a letter of Major Leonard Darwin—son of the great biologist—who is president of the Eugenics Education Society of Great Britain. He is said to have written the letter from which this is taken, because of current misconceptions on the subject:

"The main aim of the eugenist is to insure the interests of the unborn of the future always being held in view in connection with all our social customs and all our legislation. For the sake of our fellow-creatures of today and tomorrow every effort should without doubt be made to improve the environment of mankind by rational methods. But, as regards the more distant future, we can now practically only beneficially affect the great stream of humanity through the agency of heredity. We desire therefore greatly to increase the sense of responsibility in connection with all matters pertaining to human parenthood, to spread abroad a knowledge of the laws of heredity as far as now known, and to encourage further research in that domain of science.

"With regard to this last point, about which there is little controversy, scientific investigation must remain to a great extent in the hands of such bodies as the Carnegie Institute of Washington, which is pouring forth such a volume of admirable work. Eugenic societies may perhaps play a useful part in collecting material, such as carefully compiled human pedigrees, and in impressing on the public the scientific value of such information when accurately rendered. We can, however, positively affirm that we do *not* advocate any interference whatever with the free selection of normal mates in marriage. But we firmly believe that, if the moral sense of the nation could be aroused to the importance of the eugenic problem, great benefits would result."

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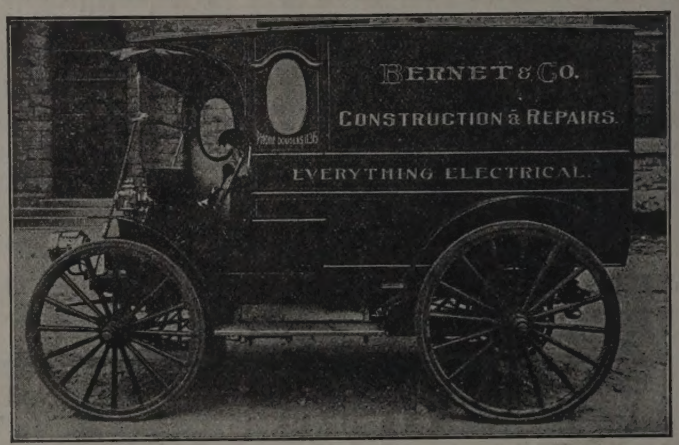

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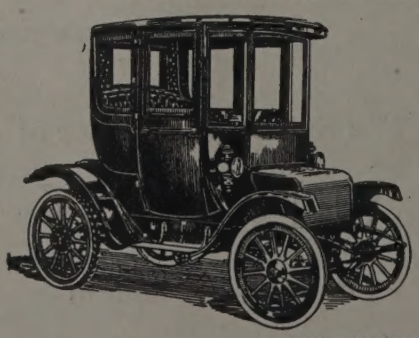

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